

# BOSTON RECORDER.

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No. 13.—Vol. IV.

## RESEARCHES IN AFRICA.

London Missionary Register, Oct. 1818.

We shall call the attention of our readers to a remarkable conversation between Captain Smyth (whose name, in connection with North Africa, is well known) and the reigning Bashaw of Tripoli, and the prospect of access, from the interior of Africa.

From the Quarterly Review, pp. 370, 371, the following interesting observations on this conversation, the time must come, and we are willing to say that it is not very distant, when the African mystery will be thrown aside. The prospective view appears to us to be a brighter colouring than has been given to the African landscape. Nevertheless, there is a fair prospect of a fairer prospect, in pushing researches into the interior, than under the pledged protection of the Bashaw of Tripoli; whose present anxious wish to do that which is acceptable to the Prince Regent, his government, whose marked attention to Englishmen, whose alliance with Bourbon, and offers of protection to any English Traveller who may be sent to visit those countries, are guaranteed by which no former traveller could.

The temper and disposition of the Bey, encouraging frankness with which he speaks on the subject of Discoveries in the interior of Africa, and the sincerity of his intentions to fall in with the views of the English, are strongly evinced in a conversation which Captain Smyth and our Consul recently held with him and with some officers, which is so curious as well as important, that our Readers, we think, will not be displeased with having it laid before them from the original minutes.

Q. His Royal Highness the Prince Regent, by a magnanimous perseverance in a cause of humanity and justice, having secured peace on Europe, is now solicited to extend his benevolent views to the interior of those regions lying to the south of the dominions of your Highness, the several Kings, your Allies; will your Highness therefore assist so laudable a project, by affording your protection?

A. I shall be happy to render every assistance to such an undertaking. I have already shown that to two Englishmen, who were here some years ago.

Q. Is your Highness certain that they were Englishmen?

A. They said they were; and that they came from Egypt, by way of Fezzan.

Q. Does your Highness, or any person in your Divan, recollect either of their names?

A. Answer was given to this question for the time; on which I asked if the name of the man might not be Horneman, when Mourad said he now recollected it was.

Q. How long is it since they were in Fezzan?

A. About 15 or 16 years.

Q. What became of them after they left Fezzan; and where were they bound to?

A. They returned to Fezzan, with intent to penetrate southward to the Nile (Niger), thence by the river to Tombuctoo; one of them, who had been ill of a fever, died after drinking too much bad water after fatigue, died at Ancalas.

Q. Was that the same person mentioned in the last winter by the Bey of Fezzan?

A. The same. The Bey had charge to direct them to Bourbon.

Q. Does your Highness know what became of the other?

A. He continued his journey, but fell ill in the dwelling of a Tripoline merchant established there; and, resuming his travels before he was perfectly recovered, relapsed, and died at Tombuctoo.

Q. Does your Highness know whether any of them left any papers, books, or maps?

A. No; but I will direct an inquiry. I never destroy papers.

Q. Does your Highness imagine it difficult for a party to reach the Nile (Niger), through the dominions of your friend, the Bey of Bourbon?

A. Not in the least: the road to Bourbon is as beaten as that to Bengazi.

Q. Will your Highness grant protection to a party wishing to proceed that way?

A. Any person wishing to go in that direction, I will send an embassy to Bourbon, to inform him thither; and, from thence, to direct him to the Nile. But I will protect him to the Nile. But I will protect him to the Nile.

Q. Will he be subject to much trouble on the inquiry on that head?

A. No; but he must not say he is a Christian. People in the interior are very superstitious. I will clothe him myself in a Turkish way.

Q. But will your Highness guarantee the safety of such a person against all accidents, except sickness and unavoidable misadventures?

A. I do guarantee.

Q. Will your Highness undertake to protect, in the event of disaster, the papers and effects of the deceased; with a particular note written by himself, commencing the day he might be taken ill, stating the opinion, &c. of the cause, and continuing, until he shall be rendered incapable of writing? This question is not to be considered by your Highness as a doubt of his conduct; but it is absolutely necessary for the consolation of the friends of the deceased.

A. I do undertake to produce all such papers; but there ought not to be less than four persons, in case of misfortune by sickness.

Q. Will your Highness give directions that a party shall not be obliged to proceed at the will of the escort, nor to travel in the heat of the sun, nor in the summer, unless they like?

A. The strangers shall be masters. From September to May is the time I recommend for an Englishman; but travellers have a fault of generally hurrying a caravan.

Q. Will you also answer for the assistance and guarantee of the King of Bourbon?

A. Most certainly.

Q. Can your Highness afford protection to a party going to the south-westward?

A. Nearly the same as through Bourbon.

Q. Are there many boats passing and re-passing that part of the Nile (Niger) south of Bourbon; and what is their object?

A. They are numerous, and carry effects and passengers to the several towns on the banks of the river.

Q. What are the names of the towns in that direction, your Highness has the greatest commerce with?

A. In Wangarra, Cuthorra, Cashna, Zangarra, Gecba, Bombarra, Houssa, and Tombuctoo, there are always some Tripoline Merchants.

Q. Next to Bourbon, what place has your Highness most direct communication with?

A. Souat, which is the principal Station for caravans that proceed to Tombuctoo, by way of Gadam.

Q. What is the form of government at Souat?

A. Republican, with a sort of head chief or prince, the same as at Houssa and Tombuctoo.

Q. In what manner do the subjects of your Highness obtain leave to pass those countries at a great distance from your frontier?

A. The travelling merchants insure themselves by giving presents, trifling ones, to the head of the country they arrive at, who affords them safe-conduct to the next.

Q. How is the usual trade between Tripoli and Tombuctoo conducted?

A. It is mostly carried on by Fezzan and Gadam Merchants.

Q. What number of Camels does the Tombuctoo Caravan usually consist of?

A. Not so many as formerly; not above a hundred and fifty. The Caravan to Morocco is the largest, as they have not so far to go: it is generally composed of three or four thousand Camels.

Q. When does the Fezzan Caravan proceed to Tombuctoo?

A. The direct road is rather by Gadam, as the nearer one. They set out commonly in March, travel greatly by night, and return toward November; when there is a very extensive fair held at Gadam, resorted to by immense numbers.

Q. What are the principal articles of traffic?

A. Slaves, gold, gum, hides, dates, barbacans, nitre, cotton cloth, and great quantities of a fruit resembling coffee.

Q. What is the greatest length of time the Caravan is without the means of replenishing their water?—A. Eight days.

Q. Such, Captain Smyth writes, "is the substance of the principal questions that I asked the Bashaw; whose patience and good-nature, during the long conference, were eminently conspicuous, particularly as the discussion of several of them required time and reference."

"I trust such conduct will be duly appreciated, when it is considered that this Prince, by the communications thus made, and the free access to his several towns already given to me, has fully proved himself above the mean intolerance that actuates the generality of Turks; and, more especially, as he is acting thus in defiance of the memorable prophecy, stating that all these countries are to be restored to the Christians, and which is so universally believed, that the gates of the several towns and fortresses are closed every Friday from 11 A. M. till 1 P. M., the day and hour predicted for the event. To this, in a great measure, may be ascribed the jealous anxiety with which the Turks watch our desire of exploring these countries."

By means of the inquiries directed by the Bashaw, in pursuance of his promise, authentic information is likely to be obtained respecting the death and effects of the late Mr. Horneman, who travelled in Africa under the direction of the Society for promoting the Discovery of the interior of that Continent.

Researches now making in North Africa.

A further extract from the same Number of the Quarterly Review, pp. 374—376, will apprise our Readers of the exertions which are now making to penetrate into Africa by Tripoli, and of the persons who are engaged therein.

"Tripoli has always been considered as the most eligible point, from which to commence the prosecution of discoveries in the interior of Northern Africa; and, in consequence of the friendly disposition of the present Bashaw, and his readiness to meet the views of the British Government, it has been determined to appoint a person of talent and enterprise to the official situation of Vice-Consul at Moorzouk, the capital of Fezzan, which is a dependency of Tripoli, and governed by a Bey, who happens to be a son of the Bashaw, and what is not very usual, on the most friendly terms with his father. From Fezzan, it is understood, there is a constant communication with Kashna, Bourbon, and Tombuctoo; the kings of which are all on good terms with the Bashaw of Tripoli. From a MS. Journal, found in a Convent at Tripoli belonging to the "Propaganda," and recording many interesting details concerning the Missions to Bourbon about the beginning of the last century, it appears that the road thither had once been perfectly open and safe even for Christians. The passes between Fezzan and Bourbon, however, being at that time occupied by robbers, the Fathers took the route to Cassina; where, it would seem, they all perished from the badness of the water.

"Under the present favourable auspices for exploring Africa, the gentleman selected for this interesting enterprise is Mr. Ritchie, late Private Secretary to Sir Charles Stuart, Ambassador at Paris. He is a young man, and is said to possess excellent abilities; full of zeal for scientific research, and well acquainted with the use of mathematical instruments: he is familiar with various branches of Natural History; and possesses, besides, the advantages of having been brought up to Surgery. Captain Maryatt, of the Navy, has, we understand, volunteered his services to accompany him; and, should they be so fortunate as to embark on the Niger, he will, no doubt, be of most essential service in exploring that mysterious stream.

"The French, who are by no means backward in encouraging the prosecution of discoveries in Science, and who, properly enough, consider Africa as a sort of common theatre on which all nations have a right to exercise their talents, have got the start of us on the present occasion. The moment it was understood in Paris that Mr. Ritchie had been appointed to this Mission, it was officially announced to Sir Charles Stuart, by the Minister of Marine, that it was the intention of the French Government to send an expedition into the interior of Africa; and that he had deemed it proper to make this communication, lest the English might suspect that it was meant to counteract the proceedings of Mr. Ritchie; whereas the idea had long been in contemplation, and the preparations were now nearly complete. Soon after this it was whispered in Paris, that a person was engaged for this undertaking, who had recently made some noise in the literary world: this was no other than Bahdia, the Spaniard, who, having some years ago been initiated, in London, into the external rites of Mahomedanism, visited the North of Africa and part of Asia, and, on his return, published his Travels under the fictitious name of Ali Bey. It was also said that he was to proceed, in the first instance, to Cairo; and thence, by joining the Tombuctoo Caravan, to penetrate to the Niger; which he was to trace up to its source, and thence to cross over to the Senegal; the main object being that of ascertaining the possibility of opening a communication between Tombuctoo and the French Settlement in Gallam. A Committee of the institute, consisting of Messrs. Dalambre, Cuvier, and some other Members, were appointed to draw up his instructions, and the Government having agreed to advance him 25,000 francs, and to provide for his family in the event of his death, he set out on his travels about the beginning of the present year, ostensibly by the way of Egypt, but actually, we have been informed by a Member of the Institute, for Tripoli."

Mr. Jowett has sent to the Church Missionary Society, a series of Extracts from the Journal above referred to, which may be seen in the Appendix to the Eighteenth Report.

Mr. Ritchie took with him, on leaving this country, a number of copies of an Exposition of the National System of Education, drawn up by Professor Macbride, and translated into Arabic by Michael Sabbagh, one of the Arab Christians, who returned with the French Army from Egypt. This Tract has been presented by the Professor to the Church Missionary Society; and, having been stereotyped, is now in the course of circulation, wherever opportunities occur to introduce it among Arabic Readers.

INTERIOR OF AFRICA.

The hopes long entertained of acquiring an intimate knowledge of the interior of Africa, are likely to be soon realized. A very intelligent and enterprising gentleman, named Bodeck, unappalled by the danger and difficulties of the undertaking, and the failure of many adventures, to penetrate into the heart of that continent, has recently returned to England, after having overcome those difficulties, and successfully explored the kingdom of the Ashantees, in which he resided for six months. During the first half of this interval, he was incarcerated in a dungeon and expected hourly to be put to death. The king of the Ashantees was, however, greatly interested by this stranger, and had him often brought from his cell to the palace, for the purpose of inquiring from whence he came and the purpose of his visit. These interviews ad-

ways took place in the dead of the night, and upon one early occasion his Majesty met Mr. Bodeck half way in the dark. After repeated conversations his majesty became satisfied with respect to the intentions of the stranger, who was liberated, and for the last three months of his stay he resided at the court, and was treated with great kindness. Among the curious and valuable articles brought home by Mr. Bodeck is a Geographical History of the Ashantee kingdom, in the native language, and an account of the travels and death of Mungo Park. He represents the king of the Ashantees as almost able and intelligent man. His observations and questions, which were incessant, displayed strong natural discernment and intelligence, and he was particularly anxious in his inquiries respecting the policy of the European governments.

## TRANSLATIONS OF THE BIBLE.

Extract from the Seventh Report of the Calcutta Bible Society, recently received in London. Editions issued during the Year.

An edition of the Armenian Bible, begun in 1813, has been completed; and likewise a quarto edition, of 1000 copies, of the Roman-Malay Bible, for the use of the Native Christians in Amboyna and its dependencies. In that island, 3000 Malay Testaments have been distributed to the Christian Inhabitants: they manifested an eager solicitude to possess copies. An edition, of 3000 copies, of a Revised Version of the Arabic-Malay Testament has also been published; together with an edition of 2000 copies, in the Nagree Character, of Martyn's Hindoostanee Testament; by which edition of this excellent Version, together with those which have preceded it in the Persian Character, the New Testament is now rendered accessible to the Natives of Hindoostan, in the language and character with which they are familiar.

Of a translation of the New Testament into Bengalee, by Mr. Ellerton, 500 copies of St. Matthew's Gospel have been distributed. Of these it is said:—

This has proved a seasonable supply, to meet the applications for the Bengalee Scriptures, which have been frequently made, during the last year, by the Missionaries labouring in Bengal; especially by those who are engaged in the establishing and superintending the Native Schools. For although the Scriptures have, in no instance, (or at least in very few,) been introduced into Native Schools, as a regular book of instruction, it is generally found, that after the children have acquired a facility in reading, the Gospels are more or less in request among them; and are read with eagerness, not only by the children themselves, but by their friends and relations at home. This desire for our Scriptures may doubtless in part, arise from the paucity of books in the Bengalee Language; which renders it difficult for those who have learned to read with fluency, to satisfy their curiosity for information, and maintain a habit of useful reading. But, from whatever motives the application for our Scriptures may originate, it is obviously desirable, that the managers of Schools should have the command of small depots of the Gospels, in order that they may be enabled to supply with copies all who may ask for them. Accordingly, not only have the Native Christian Congregations in Bengal been furnished with the Gospels, through their pastors; but supplies have also been sent for many of the Schools which have been recently established in the country.

## DISTRIBUTION OF BIBLES.

Extracts of Correspondence of the British and Foreign Bible Society. Published Dec. 1818.

From W. B. Martin, Esq. late the Hon. East India Company's Resident at Amboyna.

Calcutta, Aug. 28, 1817.

I have the pleasure to acquaint you that the additional supply of Testaments, consigned to me by the ships Mandarin and Laurel, were received at Amboyna, early in the month of March; and that, on the 24th of that month, they were distributed to the inhabitants of the Island, of whom a considerable number had been assembled for this purpose in the church.

In order to prevent the Society's liberality from being abused to mercenary purposes, and to insure, as far as possible, the distribution of the Bibles to such only of the inhabitants as are qualified, by their knowledge and acquirements, to appreciate the value of this donation, I had caused lists to be prepared of the Burghers and inferior inhabitants, exhibiting the names of married individuals belonging to each class, who were most distinguished for respectability of connexion and character, & whose solicitude to obtain possession of a copy of the Scriptures was, therefore, most likely to have proceeded from conscientious and religious motives; and I proposed to exclude from an immediate participation in the gift, all whose circumstances did not correspond to that description.

This intention however, I was afterwards compelled to relinquish, as I found it impossible to confine the distribution within the narrow limits which a rigorous adherence to it would have prescribed; for, so great was the eagerness pervading the community to reap the benefit of a liberality

which they had not before experienced, and of which they could not soon expect to witness the recurrence, that on the day appointed for the distribution, instead of the comparatively small & select number of individuals designated by the lists, the church was crowded by a multitude of people of both sexes, and of all ages, imploring, with an earnestness of supplication which could not be resisted, the unreserved communication to them all, of an advantage which all appreciate, and which all had been prepared and were qualified to enjoy.

## FROM REV. DR. PINKERTON.

Thorn, Aug. 4, 1818.

From Konigsburg, I directed my route straight for the provincial town of Marienwerder, which I reached on the 29th ult. in the evening. I spent the following day there, and was happy to make the acquaintance of some excellent men, who have promised to unite on the return of the Consistorial Director from Dantzic, in forming a Society for promoting a more general circulation of the word of God throughout the province. Among these, the chief man in the government, President Von Hippel, and the President of the department of Justice, Von Wegner, will take an active part. I have never been more kindly received, in any place, than by these two noblemen in Marienwerder. Both expressed their conviction, that the scarcity of Bibles and Testaments was great, particularly in the Schools, among both confessions. This Society will have an important field to cultivate in that part of Prussian Poland. President Von Hippel stated the number of inhabitants in Marienwerder department, to be 15,000 Protestants, 168,000 Catholics, & 3,500 Menonites.

In Graudenz, I visited the large provincial prison, or House of Correction, in which I found 194 criminals, and 35 vagabonds; but alas, not a Bible or Testament among them; and it was painful for me to leave so many unfortunate fellow-creatures, without being able to bestow upon them a single copy.

In the town prison of Marienwerder, among other criminals, I found a young woman under sentence of death. At first, after her sentence was passed, President Von Wegner told me, she seemed to be in a dreadful state of despair. At last, this good man sent her a Bible, which she most gladly accepted and diligently perused. Its consolatory doctrines have restored some degree of tranquility to her guilty and disturbed mind, and shed upon her soul a beam of hope beyond the scaffold, which awaits her. I found her seemingly in deep penitence, with her Bible lying at her side, knitting cotton stockings. Her looks, and the few words which she with difficulty uttered were full of contrition.

From Culm I continued my route through Culmsee, and arrived in this ancient city, on the 1st inst. in the evening. Dr. Brohm has nearly a thousand children in the schools, among whom there is a great want of the Holy Scriptures. In the surrounding villages, the superintendent told me, he had four and twenty schools under his inspection, in which the want of Testaments and Bibles was not less felt.

In the late wars this town was four times besieged; and these seasons of severe trial have reduced a great number of the inhabitants to poverty, and many of the finest buildings to ruin.

From the same. Posen, Aug. 9, 1818.

I arrived in this place in the evening of the fifth, and have been very kindly received by the friends of the Bible cause. Prince Radzivil, Governor of the Grand Duchy of Posen, and the Princess, who is of the Royal Family of Prussia, have shown me every possible kindness. Her Royal Highness the Princess is a Protestant, and a subscriber to the Posen Bible Society. The Prince has also given me his hand and word, that he will facilitate, to the utmost of his power, the circulation of the Polish Scriptures.

The Posen Bible Society prospers. I attended an interesting Meeting of the Committee on the 6th, at which several important Resolutions were passed. Since its establishment, in October last, they have collected upwards of 500 dollars, from 236 Members and Benefactors. They have also succeeded in procuring 300 Bibles and 600 New Testaments, with which they are endeavouring to satisfy part of the many demands which are come in from different quarters of the Grand Duchy. They are particularly grateful for the 1100 sterling which the liberality of your Committee granted them; and they have already either received, or given orders for, Bibles and Testaments to the whole amount.

I could not, therefore, refuse to yield to their solicitations; and with the assistance of the Rev. Messrs. Kam and Carey, the Deacons of the Church, and several of the Native Chiefs and Schoolmaster, whose knowledge of individuals rendered the exercise of some discrimination practicable, I distributed as many as could be, in their opinion, granted with propriety. With the exception of 150, reserved for the use of the schools, the rest were given in compliance with written applications, which furnished the means of ascertaining the character of those who made them.

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## REVIVAL IN BERGEN, N. J.

From the N. Y. Christian Herald.

The late Revival of Religion in the congregation of Bergen has been such as to warm the hearts and excite the gratitude of the pious.

An unusual attention to the means of grace has been manifested for three or four years past; some have been added to the church every communion season, of such who continue to adorn and warmly to support the cause they have espoused. In the months of May, June, and July last, we have every reason to believe the Holy Spirit was poured down in copious showers—"dropping as the rain, distilling as the dew, or the small rain upon the tender herb, and as the showers upon the grass." It arrested and affected every rank and class of hearers, and afforded a strong hope that it was the Lord's work. It has not ceased—It progresses. Let the glory be ascribed to the Lord.

Although the convictions were deep, and the expressions of sorrow great, in many instances; yet as these were not accompanied with noise or confusion, a reasonable hope is cherished, that this revival has not been the mere effect of animal feeling & sympathetic excitement, nor the work of an earthen vessel: but the Lord has been pleased to bless his own institutions, and to make it obvious, that the excellency of the power is not of man, but of God.

This hope is also strengthened by the attention that is paid to family religion, to female, male, and juvenile prayer meetings, to the monthly concert of prayer, to the ordinances and worship of the sanctuary, and to the support of religious institutions.

There is in this congregation a female Cent Society, also a juvenile Cent Society for the support of the Theological Seminary at New-Brunswick; two Sunday Schools, a Bible Society auxiliary to the American Bible Society which includes the whole Township of Bergen. Besides the preaching of the word of God on the Lord's day, the weekly lectures in private houses appear to have been blessed from above. Many have dated their awakenings under these lectures.

On the 12th of July last there were added to this church 45 members, three of whom were received on certificate from other congregations; and the whole number of members added to this church, not reported in the last annual statistical report of the classes of Bergen, is 82.

It was deemed most proper not to make this communication till sufficient time had been given to test the reality of this work, although it had been expected, and some surprise expressed that it has not been made sooner.

JOHN CORNELISON, V. D. M.  
Bergen, N. J. Jan. 20, 1819.

## REVIVAL IN ROCKAWAY, N. J.

Letter to the Editor of the Boston Recorder, from the Rev. BARNABAS KING, dated

Rockaway, (N. J.) March 8, 1819.

MR. WILLIS.—From the good effects which seem to result from accounts of revivals of religion, I am induced to forward an account of one which has taken place in this congregation. To us the work appears great; especially when we consider the situation of this people 10 years before. In the fall of 1807, I came to this place. The people had been, for some time, almost entirely destitute of the means of grace. The church was reduced to 35 communicants; and only six of these were males. The Sabbath appeared to be almost forgotten, and iniquity of every kind abounded. Very soon, however, it pleased the Lord to pour out his Spirit upon us, like showers upon the mown grass. The attention of the people became general; and many were added to the Lord. In the course of a year the number of communicants was increased to about 120. The number continued about the same until the fall of 1817. In the month of Sept. a few persons were under serious impressions. Nothing, however, encouraged much hope of a revival, until the first Sabbath in Oct. Agreeably to my stated practice, after the services in the church I attended one of the Sabbath Schools, (of which there were five in the parish) and while making some remarks on the chapters to which the Bible class had been attending, I observed a deep solemnity on the countenances of both teachers and scholars. Almost every eye was bedewed with tears, every heart overwhelmed with grief. It soon appeared that this was not a mere momentary flight of passion. Most of the teachers, and a large proportion of the scholars over 12 years of age, continued to be deeply anxious about the interesting concerns of their souls, until they were influenced to hope in Christ. One of the principal teachers who had been very much devoted to the world, felt himself so suddenly and powerfully impressed with a sense of guilt, that he was obliged to sit down. Expecting soon to shake off the impressions, he endeavored to conceal them; but could find no rest, till he found peace in believing. From this time the work gradually increased until the first of January: but was chiefly confined to the teachers and scholars belonging to the Sabbath Schools. The first day of January, was observed as a day of thanksgiving and prayer. It was a day long to be remembered by many, with gratitude and praise. The people seemed to hear as for their lives. Many date their first serious impressions from that day.

From this time the awakening continued to advance from one neighborhood to another, till it became very general through the whole parish. It extended also to adjacent destitute regions, where revivals were never before known. From this time the cross of Christ seemed to triumph gloriously. The mouth of opposition was shut, and every obstacle was removed. That Scripture seemed to be fulfilled, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." The sacrament of the Lord's supper was administered on the second Sabbath. The preparatory lecture on Friday, was from Exod. xix. 10, 11. It seemed indeed as though the Lord did come down amongst us. While many, like Moses, had an animating view of the goodness of God, others were made to tremble like the Israelites, when they said, "Let not God speak to us, lest we die." Four persons were received to the communion of the church, and twenty-three were propounded with a view to their being received the second Sabbath in April. A sermon was preached from Exod. xxxiii. 16, "For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." The Lord was indeed with us, and we trust continues to go with us. The meetings, which were in some part of the parish every evening in the week, were crowded and solemn. No one appeared to be wholly indifferent. The largest school-house was, at times, insufficient to contain the people, and they were obliged to go to the church. No weather, travelling, or distance, seemed to be any hindrance. Females walked through storms and mud, from three to five miles. The things of religion, were, indeed, the great concern, and seemed to swallow up every other concern. Social visits and weddings were turned into conference meetings. The great inquiry seemed to be, "Men and brethren, what shall we do?" The attention continued, with very little diminution, until some time in the month of May. Since that time, there have been very few cases of awakening; a few of those who were previously awakened, have gradually returned to carnal security, and some still continue to be serious. During the time of the revival, I made it my constant practice to spend two days in the week in visiting from house to house. I was generally accompanied with an Elder. These visits which were wholly of a religious nature, were highly useful to myself and people. They served to bring me acquainted with new cases of awakening, and gave me a better opportunity to speak a word in season, both to the people of God, and to awakened and unawakened sinners. These visits also furnished me with a subject for the evening meeting which was generally held in the same neighborhood. In this way I found myself paid for all my labor, and doubly paid in the gratitude manifested by enquiring souls; and afterwards abundantly repaid in hearing numbers date their first serious impressions from these visits.

There has been something peculiar in this awakening. In almost every instance the arrows of the Almighty seem to have been aimed, first at leading characters. In the different neighborhoods these were first awakened, and this proved the means of awakening others. Several of these had been depending very much on their morality, but when their eyes were opened upon their own characters, and the character of God, they found that something very essential was still wanting. When I first spoke to one respecting the state of his mind, he says, "I am not conscious of having injured any man: but I have injured God. Alas, for me! I am undone! what shall I do?" In the loss of a father, a mother, a brother, a sister, a wife, and a child, he appeared the philosopher; but in the view of himself as a sinner against God, his soul seemed overwhelmed with sorrow, while his eyes were drowned in tears.

Another, who had trusted so entirely to his morality, that when a few months before, visited with sickness, he had no fear of death, now when awakened by the Spirit of God, so entirely renounces all dependence on himself, that he says, "I am afraid that my dependence on my morality is a sin which never can be forgiven. For some time he was on the borders of despair. At length, however, he found that the blood of Christ was sufficient even for him.

One who had become exceedingly inattentive to the means of grace, while sitting at the card table, and joining with others in speaking lightly of those who attended the conference-meeting, was so powerfully impressed with a sense of his guilt, that he immediately left the table, went home and attempted to pray. He thought for a while, that he could not live. He saw himself every way so sinful, that there could be no hope for him but through Christ. To Him he was resolved to go, and if he must perish, to perish at His feet.

A companion in the same wicked amusement, was awakened about the same time, and now seems to take much more pleasure in speaking of the things of religion, and in attending to its various duties, than he ever did before in vain amusements. The opportunities which he has as a professional character, of doing good, he improves in recommending that religion which before he accounted foolishness.

But not to be tedious in particularizing, it is sufficient to observe, that the change among the people has been so great and visible, that infidelity itself is astonished. Those who once neglected the sanctuary, and profaned the holy Sabbath, now find it better to spend a day in God's house, than a thousand in the ways which they formerly pursued. Those who once profaned the name of God, now delight in celebrating his praises. Those who lived like heathen, in regard to the worship of God in their families, now find it a good thing to shew forth the loving kindness of the Lord, every morning, & his faithfulness every night. Truly many alters are set up, on which the morning and evening sacrifice are offered

up through Christ as the great High Priest. It is worthy of remark, that nearly all who had been steadily engaged as teachers in the Sabbath Schools, and a considerable proportion of the scholars over 12 years old, and regular attendants, have become hopeful subjects of regenerating grace.

As fruits of the revival, one hundred and thirty-four have been received to the communion of the church, and twelve stand propounded with a view to their being received next Lord's day. The Lord grant that they may "be steadfast, unmovable, always abounding in the work of the Lord." There is still a number who entertain a hope that they have passed from death unto life; but do not feel sufficient confidence to make a public profession of their faith. Probably some of these will eventually be gathered in. As yet there appears to be much of the same spirit which was manifested by the subjects of the first revival under the Christian dispensation, who "continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread and in prayers."

The means which, in addition to the stated preaching of the word, appear to have been greatly blessed, are prayer-meetings, especially the monthly concert, and Sabbath morning prayer-meetings; family visitation, and Sabbath Schools. In addition to these, we may add the exhortations of several young men who are candidates for the gospel ministry, from Princeton. One, a member of the College, being here at the commencement of the revival, was, by visiting and exhortation, instrumental in awakening a number of persons. Similar visits from others, belonging to the Theological Seminary, though short, were evidently blessed. Our communion seasons have always left a deep impression on the minds of some. The sight of from twenty, to forty or fifty, coming out from the world, and publicly devoting themselves to God, and entering into covenant with Him, has made impressions which the cold heart of the philosopher, and the grovelling mind of the worldling could not resist.

Those neighborhoods have been most signally blessed, where stated weekly prayer-meetings have been kept up for many years. But by the blessing of God on different means, we see the importance of giving heed to that exhortation, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

BARNABAS KING,  
Pastor of the Presbyterian church in Rockaway.

\* There has been a remarkable unanimity of sentiment among the subjects of the awakening.

## REVIVAL IN NEWPORT, N. H.

Letter to the Editor of the Boston Recorder, from Rev. JAMES R. WHEELLOCK, dated  
Newport, N. H. March 20th, 1819.

MR. WILLIS.—Your readers will doubtless be happy to learn that a work of grace has of late taken place in this town. It commenced about the middle of Dec. last, in the north part of the town, in the Baptist society; and in a few weeks became general. As is usual in such seasons, our religious meetings have been frequent and crowded. During the winter, there has been a conference in some part of the town, every evening in the week, (Saturday evenings excepted) and on many evenings two. Very often these meetings have been so full, that many could not be accommodated with seats.

I have not the means of making an accurate statement, but should think it safe to say, that the number of hopeful converts are at least 130; a large proportion of whom are youth. Sixty-two have already been examined for admission into the church with which I am connected. It is expected a number more will shortly offer themselves. About 50, I understand, have united with the Baptist church. Our next communion is on the first Sabbath in April, and will be, we trust, a refreshing season to Christians here. We have reason to fear the attention at present is not so great as it has been. Our meetings are not so crowded, & cases of conviction are much less frequent. I might detail, & by so doing make out a lengthy account, but there is so much similarity in most of the narratives of revivals, and so little that is peculiar in the late one here, that I forbear.

It may be useful, however, to mention, that in a district school, consisting of about sixty scholars, twenty-one have apparently experienced a saving change. The instructor of this school, a pious young man, prayed with his scholars morning and night. This regulation was opposed by some of his employers, & rendered his situation somewhat unpleasant. He, however, not only persisted in it, but was faithful in conversing with his pupils upon the subject of religion, and in urging their immediate attention to it. In the fore part of February, I was passing the school, and was requested by a neighbor to go in. On entering the room, I was astonished at the solemnity of the scene before me. I fancied I saw in almost every countenance, the anxious desire expressed, "What shall I do to be saved?" Most of them, especially the larger scholars, were in tears. The instructor told me, that his school had not, that day, been able to pursue their usual studies, and that he had excused them from their customary tasks. On looking, I observed that nearly all had either a Bible, Testament, or religious Tract before them. The intermission at noon was spent in prayer and serious conversation.

It was a most affecting scene, and one which cannot soon be forgotten. Surely the Lord was in that place. It was none other but the house of God, and the gate of heaven. Let pious instructors of our common schools be encouraged from these circumstances, not to become "weary in well

doing," in consequence of the opposition they so often experience in their "labor of love," from the enemies of the Gospel. Yours, &c. JAMES R. WHEELLOCK.

[A Letter from Rev. LEONARD WHEELLOCK, communicating an account of a Revival in Putney, Vt. will appear next week.]

WINDSOR VT. SABBATH SCHOOLS.

The Managers of the Windsor Union Sabbath School Society, closed, for the present season, the schools under their care, on the 2d Sabbath of Dec. 1818; having continued them one quarter. On the first of January, the several schools, with their teachers, were assembled in presence of the Society, at the Baptist meeting-house, when the President, (Col. DUNHAM,) delivered to them, before a crowded audience, in his usual style of elegance, an impressive address, a copy of which, it is gratifying to state, the Society have requested for the press. The meeting was opened and closed with solemn and pathetic prayer by Rev. Mr. Fowler. When the address was concluded, a number of scholars sang, with great effect, an appropriate hymn, composed by the President for the occasion. The writer of this article was present, and observed with feelings of enthusiasm and delight, the sympathetic pleasure which appeared to pervade and electrify the assembly. Who could behold, without emotion, a collection of youth, so interesting from their innocence and tender age, uniting their voices, upon such an occasion, in praise of their Maker? Who could witness such a scene, and not recollect with gratitude, the words of holy writ, *Out of the mouths of babes and sucklings, thou hast perfected praise?*

The Managers of this Society deserve great praise for their indefatigable exertions. Immediately after their appointment, having agreed upon a system to be pursued, they put in operation six schools under the immediate instruction of a competent number of teachers. Three of these schools were established in the village, and the other three in the more remote parts of the parish. The whole number of scholars amounted to 150. A considerable part, however, have attended but a short time. Many did not join the schools till near the close of them, and others have been prevented from constant attendance by sickness and other causes. The average number have been about 90 or 100. These have been of all ages from five to seventeen. Their recitations have been portions of Scripture, pious hymns, and answers to the questions of different Scripture catechisms.

The desire of improvement, which a large portion of the scholars have manifested, is highly praise worthy; and the progress which some of them have made, is astonishing. One little Miss, ten years old, repeated 5,103 verses of Scripture. 68 of hymns, and 790 answers to questions of catechisms; amounting in the whole, to 5,961—lacking only 39 of 6000; that is, 460 verses a week on an average. Another Miss of the same age, repeated 3,086 verses, and another of 11 years, 3,079. The first mentioned young lady, when excited to extraordinary exertion, would commit to memory a thousand verses in a week, and repeat them correctly and fluently. The power of memory in childhood is perhaps not generally known. Many of the scholars themselves, no less than their instructors, have been surprised at their own improvement.

The Managers, as it appeared from a very satisfactory report, which was read at the meeting, did not think that the schools had been as profitable as they might have been made, owing, as they modestly professed, to the want of that knowledge of the best system, which can only be learned from experience; but they expressed a hope, that at their re-commencement in the ensuing spring, they should be enabled, by the experience which they had acquired, to introduce some considerable improvements.—Journal.

## ALBANY SABBATH SCHOOLS.

A sermon was preached at the South Dutch Church, in Albany, N. Y. on the 23d Nov. by Rev. Mr. Stansbury, and a collection taken up amounting to 127 dollars, for the benefit of the Sabbath Schools established in the city. The appearance in the galleries of the church, of the whole number of pupils, with their instructors, gave additional excitement to the feelings of philanthropy, which the excellent discourse of the preacher was calculated to call forth. The number of persons instructed in these schools, fluctuates from four to six hundred; most of whom, in all probability, would have grown up without education, and in ignorance of moral and religious duties, but for the benevolent interposition of the young ladies and gentlemen who have so kindly undertaken to instruct them.—Argus.

## FEMALE BENEFICENCE.

Report of the Exeter (N. H.) Female Charitable Society.

In the year 1815, a number of females in this town, impressed with the duty of alleviating the calamities of the destitute, and influenced by the desire of being in a degree useful to them by furnishing them with some articles of clothing, thereby rendering the sick more comfortable, and enabling some to attend public worship, and convinced that a much greater degree of good might be produced by the united exertions of a few, than could be effected by the individual efforts of a much larger number, formed themselves into a Society by the name of the Female Charitable Society. A constitution was formed and officers chosen, who consisted of a Directress, Treasurer, Secretary and Visiting Committee. There were at first about twenty members; the number has since increased to thirty-four. The Society has met steadily the first Wednesday in every month for the purpose of making and repairing garments which have been distributed among those who were most needy and deserving. The first year after the formation of the Society there were expended fifty-two dollars forty cents, in 1816 nine dollars and thirty-nine cents, in 1817 twenty-two dollars and twelve cents, in 1818 seventy-six dollars and ninety-four cents. One hundred and forty yards of cloth have been manufactured by the Society, by means of which several poor and industrious persons were employed; one hundred and seven families have been assisted in seasons of sickness and want, some of whom have been provided with nurses, two hundred and ninety-six suits of clothes have been given to destitute children to enable them to attend the Sabbath Schools; one blind child has been sent to school five quarters, and several children have been taken from the abodes of poverty, clothed and placed in respectable families. There are now belonging to the Society a considerable amount of necessary articles of clothing, which are kept for the purpose of being loaned to the sick. It has been the design of the managers to assist the aged, the sick, and the children of such parents as are unable to take proper care of them.

The Society have been anxious to contribute to the important object of training the children of the poor to usefulness and virtue, convinced that charities cannot be more benevolently appropriated than in securing to the young those opportunities of instruction which may prepare them for usefulness in this life and happiness in eternity.

Public Education.—In 402 towns of the State of New York there are 4614 common schools organized under the act for their establishment. Returns have not been received from all the towns, but it is estimated that in the whole State there are nearly 6000 schools, in which nearly 250,000 children are annually taught.—The amount annually paid by the State for the support of schools, is \$140,000.—Gaz.

## OBITUARY NOTICE

[Communicated for the Boston Recorder.]

Died, at Bath, Me. on the 6th inst. Dr. ADAMS, aged 74 years.—Dr. Adams, the son of Thompson, Conn. At the commencement of the revolutionary war, he entered the army, and in that station more than six years. In the army, he settled in Ipswich, Mass. where he resided thirteen years, as a physician. In 1796, he removed to Bath, where he continued till his death. About 1800, since, his attention was arrested to the concerns of his soul. He was brought to a sense of his sin; and, casting himself conditionally into the arms of a merciful Saviour, he obtained a hope of divine favor. Able time, he made a public profession of his faith, and united with the first church in Bath. He became a decided advocate of the American Board of Commissioners for Foreign Missions, made their first appeal to the sending abroad an agent to organize Pious Societies, Dr. Adams, was among the first to approve the design, and enroll his name as a friend. He was chosen Secretary of the Mission Society of Bath and continued in that office, with unabated zeal, to the missionary cause, until his death. A few years since, an effort was so made to suppress prevailing immoralities, a customed decision of character, he was engaged in the work. Accordingly, the Bath Society for discountenancing religious publicans, and for distributing religious Tracts, was formed, he was President; and to this office he was re-elected in every succeeding year. Dr. Adams was a consistent, benevolent, and Christian. He was often heard to say, "I had no wish to survive his usefulness was the fact. Within about a week after he attended on a patient, more than he took a violent cold, which issued in death, and terminated his life. Though his short, yet death did not surprise him, he had spent very few days without watching seriously on death. This was his last illness. He was a patient, and a great resignation to the will of God, whole appearance and conversation, to say, 'I know whom I have believed in, and whom I will keep what I have committed to him, against that day.' On the day of his decease, addressing his afflicted family, he said, 'I am happy.' Thus departed from this world.

In his profession, he was faithful, diligent, and useful; and occasionally administering the cords of religion to his languishing patients, and pointed them to the great God in his general department, he was truly and unassuming. By his death, the church, and society at large, are bereft of a valuable member; and his family have an irreparable loss. But the will of the Lord be done.

The following Epitaph was composed by himself about two years, and transcribed and set, about three weeks before his death.

In memory of  
SAMUEL ADAMS,  
Who was a memorable instance  
of the infinite mercy of God,  
in Jesus Christ.

For after he had lived nearly sixty years in the service of sin,  
and "without God in the world,"  
he was, by the free, sovereign grace of God, brought to see the  
total depravity of his own heart,  
and its enmity against God, and his hatred  
to the infinite evil of sin;  
the absolute necessity of regeneration;  
and the all-sufficiency of Jesus Christ;  
as the only Saviour of lost man;  
and, as he humbly hoped, unforgotten;  
repent of his innumerable sins;  
renouncing all dependence  
on any work or merit of his own;  
His only hope of salvation, was  
the free, sovereign mercy of God,  
in Jesus Christ.

He was born January 28th, O. S. Anno 1745; and died

To sorrow, pain, and sin a long adieu;  
And, Christian friends, a short farewell  
Receive, kind earth, the mortal part of me;  
And, O my Saviour! take my soul to thee.

Died, in Weymouth, (North Parish) on

inst. Widow ELIZABETH AYERS, in the second year of her age. Till about two years before her death, she exhibited no satisfaction; and she was a subject of renouncing her did not entertain a hope that she realized the power of this grace upon her. But it pleased God at that period, in a manner, to shed abroad his love in her soul, to give her unspeakable joy and peace of mind. During this period, she was a member of the church, and repeatedly gave the symbols of the body and blood of Christ, her soul ardently loved. She enjoyed an interruptedly to the last, a calm and elevated state of mind. The Bible was her light and almost constant companion, and she conversed of her Christian faith among her highest satisfactions. Alas! the world, her conversation appeared to be but a dream. As one born out of the it appeared to be her great object to relieve her hoary head was indeed a crown of glory the closing scene of her mortal existence was pleased "to make all her bed in honor, and to give her songs in the night." She full of years; full of peace, and full of the totion of a happy immortality. Her death the living and the dead, are supposed to ninety. Her mother, an eminent Christian in 1803, in the hundred and fourth years of age. "What hath God wrought!" said the Lord's doing: it is marvellous in our eyes. E. S. Since the commencement of the year other persons have died in the parish, whose in the aggregate amount to 302 years.

In Pelham, N. H. Feb. 21, Mrs. Elizabeth, consort of Rev. Amos Moody, in the year of her age. Her first husband was James Hobbs, the first settled minister in the place. During her connection with Mr. Hobbs, which was about 50 years, there was no death in their dwelling, previous to her decease. She sustained a Christian profession, a member of the Church in Pelham, after she married to Mr. Hobbs, for nearly 60 years, was respected for her virtues, through life to her death.

Also in the same place, Feb. 23, Mrs. Tallant, consort of Mr. Andrew Tallant, 55. Her last illness was long & peculiarly tedious, but it appeared to be a means of disengaging affections from earthly things, and of preparing her heart to be found in Christ, as all her affection and all her desire. She has left an aged husband and five children to mourn the loss of an amiable partner, and kind mother, family, she was very useful by her industry, attention to domestic concerns. She was a daughter, and affectionate as a sister, death is lamented by a large circle of relatives and friends.

In Amherst, N. H. Mrs. Moulton, wife of Daniel Moulton.—Mrs. Eunice Fisk, wife of William Fisk, aged 66.



Sabbath Schools.

The season is approaching, at which those who are interested in the spiritual improvement of the rising generation, will probably read a few remarks, with a view to excite general attention to this important branch of Christian duty—this extensive field of usefulness.

Perhaps some may think the subject is already exhausted, and may be disposed to turn to whatever is now said upon it, as from a tale; and indeed we are happy in assurance that there are many around us; in almost every part of our country, who are not disposed to engage with increasing ardor and energy in this interesting service.

We have knowledge with gratitude, that much has been accomplished; and that the results are animating indeed have been the results of this good cause; and those who have participated or witnessed them, can have doubt concerning the propriety, the expediency, the indispensable duty of continued and increased exertion.

What multitudes of children have been gathered from the habitations of poverty and ignorance; from the haunts of idleness and vice; allured to the place of instruction; led to the house of worship; and taught to read the name of Jesus; to reverence the name, and to love the Father of Jesus!

Upon how many mental tables have the dictates of divine truth and love been written! And, above all, in how many hearts have the precious doctrines of the Gospel been impressed, not only on the memory, but on the heart; and made to the young learner, "a part of his life and soul!"

O, yes; God has blessed the Sabbath Schools; and when He "writes upon the people," it will be said concerning an obscure and almost nameless spot, where the labors of love have been performed, that that spot were born there.

But though much has been done, much more remains to be done. The Sabbath School system, in our country, is in its infancy—if indeed we may be said to have any system.

There are doubtless many towns in New England, and still greater numbers in more remote sections of the Union, provided with this powerful auxiliary to the cause of morality and religion.

Some, probably, have the very name of a Sabbath School in vain; where no such plan for the religious instruction of children and youth, has ever been conceived. It becomes those therefore who have felt the benefits of such institutions, to concentrate their energies, and adopt some efficient measures, to diffuse information respecting them through every part of our land.

In order to effect any object of general importance, the benevolent and public spirited must be in concert. For this purpose, therefore, we have the liberty to recommend in the first place, a Sabbath School Union, or General Sabbath School Society, to be formed for each State, which shall hold its annual meeting in the metropolis of the State, and to be the centre and source of information on all subjects connected with Sabbath Schools.

At the suggestion of this general society, smaller societies may be formed, whose members shall exert themselves to procure the establishment of schools within their respective limits, which, by receiving advice from the parent society, and making their annual reports, would for the plan of procedure much more uniform and effective than it has hitherto been.

The efforts of the county societies would produce smaller associations in the several parishes and villages, and thus the system would be complete, and its influence would gradually pervade the whole country.

There are doubtless multitudes ready to enter heart and hand, upon such a noble and holy cause, and who are waiting only for information, encouragement and aid, which the association would supply.

A similar plan, which is here recommended, has already been adopted in this Commonwealth, for the suppression of intemperance, and the promotion of moral rectitude, and the benefit of such a concerted and subordinated of societies is sensibly felt, and surely the system is equally adapted to our object now before us.

It would require no corresponding vast funds. It would be enough, in most cases, to animate the efforts of those who are already willing and anxious to do all they can in the cause of Christ, but are ununiformed as to the most hopeful ways and means of usefulness. A mere suggestion would be sufficient. The General Union need be formed of members from every part of the State; but individuals of a public spirit, of warm zeal, and of extensive information, who can easily assemble together, might do the business with success.

(To be continued.)

between that and the wants of those who have none to point them to the Lamb of God!

One, who hopes, through grace, she is interested in Zion's prosperity.

March, 1819.

LETTER FROM GEORGIA.

Letter from a Gentleman on a visit in Georgia, to the Editor of the Recorder, dated

Mount Zion, Hancock Co. Feb. 27, 1819.

My dear Sir,—It is more than a week since I arrived here. Time, of course, passes pleasantly among those whose hearts are warmed with the holy flame of love to the heathen, and compassion for the "sheep wandering on the mountains without a shepherd."

Here, we breathe the air of New-England, and enjoy a scenery that often reminds us of those "hills and dales," where we were first taught that "the earth is the Lord's, and the fullness thereof."

Here we find some enlarged views of Christian duty, and liberal feelings toward the great enterprises, which are already undertaken, and which promise glorious results to Christendom and the world.

Georgia is fast rising on the scale of improvement in literature and religion. A commendable zeal already displays itself in many parts of the State, and in the Legislature, for the suppression of vice, the encouragement of schools, and the advance of refinement.

The success that has crowned the exertions of individuals already, is sufficient to encourage the strong hope of a complete triumph, ere many years shall have passed away, over the ignorance and immorality that are a shame to any people.

The friends of good order and vital piety, are uniting their strength, as they ever ought to do, and lifting up their voice in favor of missionary effort, and the universal diffusion of knowledge. It is not unreasonable in them to confine their views at present, chiefly at home.

Much is to be done here, and the sooner it can be accomplished, the more may be expected ultimately, for national objects. I do not believe that local plans of benevolence will be retarded by any zeal displayed in behalf of plans more general; but the truth on this subject is never to be learned by the dull intellects of a depraved man, except from experience.

We need not be surprised, therefore, that in this part of the country, there be still many remaining prejudices against extending aid to objects which are not strictly domestic. And perhaps the zeal that is now kindling for home improvement, will increase to an intensity that shall shortly consume every remnant of prejudice against "foreign objects."

It is common in New England to hear an excuse of this kind, for withholding aid from Missionary Societies: "We have to support our own ministers, and that is as much as we can do." I have often wished since being in this State, that such "pleaders for covetousness," could stand by, and hear the counter excuses of those who have no ministers, and cannot get them.

"If we only had a minister for ourselves, we would help to raise up ministers for others, with all our hearts." The only places where solicitations for assistance to Missionary and Education Societies are quite unsuccessful, are those in which the regular administration of the divine ordinances is not supported; and it is an unquestionable fact that those Societies and individuals who most cheerfully and liberally contribute to the maintenance of religion at home, are the most liberal benefactors of the church abroad.

This however is not a fact new to you; but it is a fact that presents itself to my mind so constantly, as to give it "confirmation strong as proof from holy writ," and it ought to be published every week in every religious newspaper in the United States.

We had a very pleasant meeting of "friends to Zion," last Wednesday evening at brother B's. A Society was formed at that time auxiliary to the American Education Society, and its officers were chosen: Joseph Bryan, Esq. was elected President; E. Wiley, Vice-President; Rev. N. S. S. Beman, Secretary; Isaac M. Wales, Esq. Treasurer; and four male with three female Directors.

Thirty persons subscribed the Constitution on that evening; others will probably unite soon with the Society, and form a close and zealous band of brethren, co-operating with the larger hosts of the Lord at the north.

While the Emperor ALEXANDER lives, the peace of Europe will not probably be disturbed with impunity. His love of Peace, and the things of the Prince of Peace, appear to constitute his soul. At a late meeting of a Bible Society, in England, a Mr. CLARKSON, mentioned a conversation he had with the Emperor lately, at Aix la Chapelle; in which among other things, he said, "That when he had heard of a Society established in the U. States of America, for the prevention of war, it so coincided with his own views, and was for so good a moral purpose, that he had thought it right to signify his opinion of it to his Pre-ident with his own hand."

Speaking of educating the poor, he said, "Teach the rising generation to read, and give them the Holy Scriptures, the only foundation of true morals, and you lay the axe at the root of every vicious custom. War itself, among others, must give way, wherever Christianity maintains a solid seat in the hearts of men."—Continued.

ORDAINED.—At Weymouth, on the 24th ult.

the Rev. WILLIAM TYLER, as Colleague Pastor and Teacher with the Rev. Simon Williams over the second church and society in that town. Introductory prayer by the Rev. Mr. Colburn of Abington; Sermon by Rev. Mr. Holman of Attleborough, from John 18, 37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Ordaining prayer by Rev. Mr. Thompson, of Rehoboth; Charge by Rev. Mr. Weeks of Abington; Right hand of Fellowship by Rev. Mr. Perkins of Braintree, and concluding prayer by Rev. Mr. Penroy of Randolph. The performances of the Rev. Clergy were solemn and appropriate, and a choir of Singers, composed wholly of persons belonging to the parish, performed a number of fine pieces of sacred music, in a very high style of excellence.

A number of Young Ladies in the south parish of Weymouth, have presented the Rev. WILLIAM TYLER, their Junior Pastor, with \$51, 50, to aid him in the purchase of books for his private library.

Installed at Salisbury, Vt. 11th inst. the Rev. JOSEPH CHENEY. Sermon by Rev. Joshua Bates, D. D. President of Middlebury College; Charge by Rev. Thos. A. Merrill; Fellowship by Rev. Alexander Lovell.—Messenger.

FIRE.—A Cotton Factory and Machine Shop were burnt at Walpole, (Mass.) on Friday evening last week. The buildings were owned by Messrs. John Blackburn & Son. Loss estimated at \$12,000. It is not known by what means the fire was communicated, but supposed to take from the snuff of a lamp. Nothing was saved but seven bales of Cotton. Among the stock burnt, were twelve bales of Cotton, and four tons of Yarn.

Hydrophobia.—The last Doctor, N. H. paper contains a most distressing account, given by Dr. JAMES DOW, of the depredations committed by a mad dog in Somerworth, N. H. who, from the 6th to the 15th of Feb. last, bit Mrs. Hussey, the wife of the owner of the dog, three children, a horse, several cattle, and two dogs. Several of the cattle have died since.

The Albert, Capt. Prince, in 27 days from Havana, arrived at Holmes' Hole on the 14th inst. The Albert, on the 9th inst. at 7 A. M. picked up the boat of the schr. Morning Star, of New-York. Welden, from Mobile, with her Capt. crew and one passenger—the vessel having caught fire the same morning at half past 5.—In about 20 minutes after the people got on board the Albert, the schr. broke out in flames and fell off before the wind and was out of sight in about an hour and a half.

Four persons, viz. James Teed, David Conkling, D. Dunning, and J. Hodges, have been convicted, at Goshen, New-York, of the murder of a Mr. Richard Jennings, and sentenced to be hung on the 16th of April next. Mrs. Teed the wife of the first mentioned condemned persons, being implicated in the murder, in consideration of her sex, and being a weak woman influenced by her husband, was sentenced to 30 days imprisonment, the Court having permitted a nolle prosequi to be entered upon the indictment against her for the capital offence.

FOREIGN NEWS.

PRINCE REGENT'S SPEECH.

On the 21st Jan. the British Parliament was opened in due form: when the Commissioners, among whom we notice the Duke of Wellington presented the speech of the Prince Regent, which was read by the Lord Chancellor. After noticing with suitable expressions of regret, the continued indisposition of the King, and the death of the Queen, it proceeds:—

"We are directed to inform you, that the negotiations which have taken place at Aix-la-Chapelle have led to the evacuation of the French territory by the allied armies. The Prince Regent has given orders, that the Convention concluded for this purpose, as well as the other documents connected with this arrangement, shall be laid before you: and he is persuaded, that you will view with peculiar satisfaction the intimate union which so happily subsists among the powers who were parties to these transactions, and the unvaried disposition which has been manifested in all their proceedings for the preservation of the peace and tranquility of Europe."

"His Royal Highness feels assured, that you will learn with satisfaction the extent of reduction which the present situation of Europe, and the circumstances of the British Empire, have enabled His Royal Highness to effect in the naval and military establishments of the country."

"His Royal Highness has also the gratification of announcing to you, a considerable and progressive improvement of the revenue in its most important branches."

"His Royal Highness commands us to inform you, that the operations undertaken by the Governor General in Council against the Pindarees were dictated by the strictest principles of self-defence; and that in the extended hostilities which followed upon those operations, the Maharatta Princes were in every instance the aggressors. Under the provident and skilful superintendence of the Marquis of Hastings, the campaign was marked in every point by brilliant achievements and success; and His Majesty's forces, and those of the East India Company (native as well as European,) rivalled each other in sustaining the reputation of the British arms."

"The Prince Regent has the greatest pleasure in being able to inform you, that the trade, commerce and manufactures of the country, are in a most flourishing condition."

"The favorable change which has so rapidly taken place in the internal circumstances of the United Kingdom, affords the strongest proof of the solidity of its resources."

ENGLAND.

Abstract of the net produce of the revenue of Great Britain for the quarters ending 5th January, 1818 and 1819, respectively, exclusive of arrears of war duties.

	1818	1819
Customs,	£2,017,621	2,465,664
Excise,	5,499,672	6,238,040
Stamps,	1,666,532	1,530,532
Post Office,	319,000	319,000
Assessed Taxes,	2,260,077	2,203,778
Land Taxes,	353,604	408,866
Miscellaneous,	256,318	133,381
	13,271,764	13,398,761

Prussia.—A very general notion is entertained, that more suicides are committed in England than in other countries; and day after day the newspapers are filled with communications in which this is always assumed as an undoubted fact.—The late publication of Mr. Kamptz, of Berlin, founded on official returns, proves that, in the towns of Prussia, the suicides are more numerous than they are in England. For instance—

Population	Suicides in 1817.
Berlin	166,584 57
Potsdam (not including the Military)	15,428 77
Frankfurt on the Oder	12,500 41
Breslau	63,020 58
Leignitz	10,000 37
Reichenbach	3,500 56
Magdeburg	27,869 60
Merseburg	6,000 20
Dusseldorf	15,000 24

We do not believe that in any one town of the British dominions, the capital not excepted, the suicides amount to one tenth of the rate of Reichenbach; which is no less than 1 to 62.

Prussia.

An official statistical estimate of our Monarchy has been published. Its details are as follow:—Extent—5,028 square geographical leagues at 15 leagues to a degree. Population (1818)—10,588,157 souls, making 2,106 to each square league. Males from 15 to 60 years of age—3,029,448. Of 464,191 newly born infants, 30,585 were illegitimate. The mortality for the above year has been 2 in 62, that is on 33 men and 86 women. A ninth of the accidental deaths is attributed to the parents neglecting the benefits of vaccine inoculation; two ninths to suicide or drowning, by individuals bathing in the rivers.

Two expeditions are fitting in France—one for China, and one for Africa.

At the last date, Nov. 26th, from St. Helena, BROOKBARTER enjoyed his usual health, and was safe in his residence.

MARRIAGES.

In Boston, Mr. Nathaniel Daniels, to Miss Ann Hay; Mr. Solomon Hopkins, mer. of Baltimore, to Miss Maria H. Coates, eldest dau. of Mr. John Coates; Henry Orme, Esq. to Miss Frances B. Little. At Scituate, Major Angell, to Miss Mary Watson. At Brookline, Mr. Erasmus Champney, to Miss Hannah H. Hunting. At Providence, Rev. Stephen Hull, of Raynham, Mass. to Miss Caroline H. Lippitt.

DEATHS.

In Boston, Miss Eliza Perry, aged 22—belonging to Portsmouth, N. H.; Mr. Nathaniel Spear; Mrs. Mary Hoffman, aged 52, widow of John H. In Roxbury, on Saturday last Mr. Nathaniel Frost, from a fall from the ridge pole of a three story house—he died in three hours after.

At Dorchester, Mrs. Mary Ann, wife of Mr. George Pollock, aged 23.—At Groton, Mrs. Elizabeth Avery, aged 88.—At Lyme, Mr. John Wait, aged 70.—At Ashford, Mrs. Mary Eastmond, aged 57.—At Quincy, Mrs. Mary Belcher, aged 37.—At Sag-Harbor, Major John Jernam, aged 61.—At Hallowell, Mr. Daniel Heard, jr. aged 20; Mrs. Betsey Smith, aged 33.—At Worcester, Mr. Benjamin Flagg, aged 73.—At Gloucester, Mrs. Abigail Rogers, aged 39.—At Hingham, Capt. Elijah Lewis, jr. aged 56.—At Woburn, Mr. Jacob Richardson, aged 56.—At Portland, Mrs. Statira Townsend, aged 25.—At Newburyport, Capt. Thomas Cross, aged 48.—At Fryburg, Mrs. Sarah Dresser, aged 63; Mr. Stephen Fessenden, aged about 36.—At Providence, Mrs. Rhoda Tuckerman, widow of the late Mr. Isaac Tuckerman, aged 70.—At Newport, Mrs. Ruth Caboon, aged 61.—At East-Haddam, Mr. William Cone; he graduated at Yale College, in 1813, and having received a theological education at Andover, expected soon to enter upon the ministry.—At Richmond, Mrs. Sally Towler, aged 59.—At Alexandria, N. H. Dr. Walter J. Wardrobe, aged 22.

In Winchester, N. H. Mrs. Thankful, wife of Daniel Hawkins, Esq. aged 81.—They lived together 60 years, had ten children, 77 grand children, and 44 great grand children.—All the children married and had children.—and the death of Mrs. H. was the first that had occurred in their dwelling since they were married!

In Shelburne, Lt. John Stewart, aged 73.—and on the next day, his daughter Lydia et. 50. In Jaffrey, the widow Elsie Gilmore, aged 74—one of the first inhabitants of that town, which now contains 1400.

At Quebec, Dr. Alexander Spark, preacher of St. Andrew's church, aged 65. In Savannah, 7th inst. to which place he went a few months since for the benefit of his health, Mr. Francis William Winthrop, aged 19; late a student in Divinity at Harvard University, and son of Thomas L. Winthrop, Esq.

HAMPTON ACADEMY.

THE summer term at this Institution will commence on the first Monday of May next, under the direction of the present Instructor. A Preceptress of unquestionable qualifications will take the charge of the Female department, should a sufficient number of scholars make a seasonable application. The various useful and ornamental branches of education usually taught in similar Institutions will be here attended to. Strict attention will be paid to the morals of the Students, and every exertion used to facilitate their improvement in the various branches to which they may attend. Board from \$1,50 to \$1,75 per week. Tuition \$3 per quarter. Applications made to Rev. Josiah Webster, or JOSHUA COFFIN. Hampton, N. H. March 16, 1819.

THOMAS C. WILLIAMS, & CO.

HEREBY give notice, that they will take a room at the house of PRESTON SHEPARD, Esq. in Foxboro', on the first day of April next, for the purpose of settling their accounts. And all persons indebted to them either by Note or Book Accounts, are hereby requested to call after said time and settle their accounts: and all ath counts and notes that remain unpaid on the 16th of April, will be left with an Attorney for collection. episdw March 20, 1819.

ACADEMY.

MR. ALGER'S Academy for the instruction of Young Ladies, will be open on the first Monday in April. A light and spacious Chamber in No. 66, Market-street, the situation of which is airy, healthy, and pleasant, free from noisy intrusion, and the din of business, will be fitted and furnished for the purpose. The number of pupils is limited, and the plan of instruction arranged. See outline, &c. published in the Centinel, and in Chronicle & Patriot of 13th inst. Terms of Instruction, &c. may be known by calling on Mr. ALGER, over No. 2 & 3 Marlborough, or at his school-room, after the 28th of this month. March 27.

PROPOSALS

For Publishing a Periodical Work to be entitled

THE GUARDIAN,

Or Youth's Religious Instructor.

TO CHRISTIAN PARENTS.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Solomon. The utility and importance of early religious instruction seems to have been deeply engraven on the heart of the wisest of men. This he believed, if rightly attended to, would have the happiest influence in forming the habits for time, and stamping the character for eternity. And does not experience and observation abundantly prove the correctness of this opinion? How lamentable then, that there should be so many who appear in no degree to possess his spirit, or regard his injunction: who, instead of bringing up their children in the nurture and admonition of the Lord, do not even manifest the least solicitude for their immortal souls.

But, Christian Parents, I trust it is not thus with you. Among the many parental anxieties which agitate your breasts, does not a concern for the spiritual and everlasting good of your dear children excite the strongest emotions; and lead you to feel, as though all things which you could procure for them of an earthly nature are but dross, when compared with their eternal salvation? And under the influence of such impressions, are you not desirous of furnishing them with all the means and assistances in your power to facilitate this all important object? Let me then congratulate you, that you live in this glorious day, when these means and assistances are so rapidly multiplying. A day in which "The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth begin to see the salvation of our Lord."

How beauteous the sight of well organized societies for various religious objects, spread, as it were, over the whole face of the earth, rearing up the spiritual Jerusalem. How delightful to witness such increasing zeal and activity for the religious instruction of children and youth. This is the fairest blossom of hope. The decisive character of many measures concerted for this end, the promptness with which they are pursued, and the evident blessing of heaven upon them, present the most vivid prospect of that happy time, when every parent will be calling around him his happy family, to give them lessons from the precious volume of inspired truth, saying, "Come ye children, harken unto me, I will teach you the fear of the Lord." How does every Christian bosom beat with joy in prospect of such a period.

Fully believing that no means are so efficient, so directly calculated to hasten this period as the early religious instruction of children, this proposed publication is designed for their particular use and benefit. To those, who have with anxious solicitude watched the interests of early piety, it has appeared very desirable that such a work should be in general circulation, to assist in turning the minds of children and youth from the pernicious reading of Novels, and other books of vanity, which amuse but to destroy. And at this distinguished time, when the blessing of heaven so generally attends all efforts for the instruction of youth; when the blessed Sunday School system presents us with the beautiful sight of thousands and thousands of children, studying and repeating the Holy Scriptures, Religious Catechisms and Hymns; weekly listening to the instruction of zealous teachers; and not unfrequently liping the praises of God perfected in their hearts by means of this glorious system; at such a time as this, no extra encouragement certainly is needed to influence us to use every possible means for the religious instruction of youth. Deeply impressed with this subject, the Subscriber respectfully submits these proposals to Christian Parents and the public in general, confident that the object will be favourably regarded by those who feel at all the force of Solomon's direction, "Train up a child in the way he should go; and when he is old he will not depart from it."

THE GUARDIAN will be conducted by a respectable Minister of the Gospel, whose mind has been much devoted to the improvement of youth; and we are confident that those who patronize the work will not be disappointed in their expectations. Should the plan succeed, it will embrace the following subjects:

1. Short Sermons to Youth.
2. Memoirs of pious children.
3. Religious dialogues and epistolary correspondence.
4. Miscellaneous pieces.
5. Sabbath School information.
6. Religious anecdotes and poetry.

CONDITIONS.

I. The Guardian will be printed in monthly numbers of 36 duodecimo pages each, on good paper, with a fair type, and stitched in printed covers.

II. Twelve numbers will form a volume, which will be delivered to Subscribers at one dollar and twenty-five cents a year, payable on the delivery of the sixth number; with the addition of 12 1-2 cents for every three months delay.

III. To those who pay for the work at the time of subscribing, or those who purchase for charitable distribution, the price will be one dollar.

IV. Those who procure subscribers for six volumes, and become responsible for the same, will be entitled to the seventh gratis; and if paid in advance, the price will be one dollar and the seventh gratis.

V. No subscription will be received for less than one year, and those who do not request their subscription to be discontinued before the close of the year, will be considered as subscribing for the succeeding year.

VI. To subscribers at a distance, the numbers will be forwarded by mail, or otherwise, as they may direct, at their expense and risk.

The subscriber would suggest to Parents and Sabbath School Teachers, the propriety of using this work as a premium in Sabbath Schools, by offering it to all those who will engage to procure by their studies eight cents per month.

NATHAN WHITING.

NEW-HAVEN, (Conn.) Nov. 1818.

RECOMMENDATIONS.

There is no recent periodical work, the object of which I have been more pleased with, than the "GUARDIAN, OR YOUTH'S RELIGIOUS INSTRUCTOR." A publication of this nature appears to be necessary, to supply a deficiency in our present plans for communicating religious truth. A very small portion of the instruction from the desk and the press, is particularly adapted to the wants and capacities of Children. From my knowledge of the character of the Editor and the Publisher, I have confidence that the Guardian will merit the patronage of those who take an interest in the improvement of the rising generation.

JEREMIAH DAY.

YALE COLLEGE, Feb. 22, 1819.

We cheerfully subscribe to the Recommendation of the Guardian given by President Day.

SAMUEL MERWIN.

NATHANIEL W. TAYLOR.

The Subscribers have seen the two first numbers of a periodical work entitled "The Guardian or Youth's Religious Instructor," and highly approve both of the plan and the execution. The character of the Editor and Publisher satisfy us that it will continue to deserve the patronage of the public. We recommend it without hesitation to the community at large and especially to Parents.

JOSHUA HUNTINGTON.

SERENO E. DWIGHT.

WILLIAM JENKS.

Boston, March 23, 1819.

Subscriptions for the above work are received by WEST, RICHARDSON and LORR, No. 75, Cornhill, Boston, to whom application may be made from other Towns in this State.



## POETRY.

From the Religious Intelligencer.

LINES, addressed to a CHARITABLE ASSOCIATION OF YOUNG LADIES, in whose company the Author had spent an evening.

Full oft have poets told in song  
What graces to the fair belong;  
Have told how beauty's magic spell,  
Can bid the heart with rapture swell:  
Have told of love's delightful sigh,  
And the soft tear of sympathy;  
But beauty more divinely shines,  
When mild benevolence combines  
With piety to adorn the heart,  
And heavenly graces to impart.  
Then woman more than mortal seems;  
As when in fancy's fairy dreams,  
We see some Angel from above  
Descend on messages of love.  
And oft have bards enraptur'd sung,  
How music flows from beauty's tongue;  
More sweet than those delightful strains  
Which the nightingale complains:  
But Oh! when beauty pours the lays  
Of meek devotion and of praise;  
How sweet the notes, what words can tell?  
Such music sounds where Seraphs dwell.  
Oft too, have painters sketched the scene,  
Where lovely nymphs, of youthful mien,  
United in the choral throng,  
To softest measures move along.  
But let the thoughtless fair advance,  
And lightly tread the mazy dance;  
Let giddy fools the scene admire,  
And talk of Cupid's gentle fire:  
Angels might view with fond delight  
The scene where beauty's powers unite;  
Not in pursuit of sport and glee,  
But in best works of charity.  
Fair maids! accept this humble lay,  
The tribute gratitude would pay:  
On you may every good descend;  
May God for ever be your friend:  
And Oh! as each is call'd to die,  
May she behold her Saviour nigh;  
May Hope with smiles the scene illumine,  
And point to bliss beyond the tomb.  
Y. C. February, 1819.

## MISCELLANY.

## EAST FLORIDA.

Historical Notices.—From Ellicott's Journal; published in 1814.

"The discovery of East Florida is generally attributed to Juan Ponce de Leon, in 1512; but it is probable the eastern coast was discovered, about 15 years before that time, by Sebastian Cabot. After the coast of East Florida had been discovered by Juan Ponce de Leon, the country was visited by a number of adventurers; but the first patent was obtained by Francis de Geray, who did not live to take possession of the province. Francis de Geray was succeeded by Luke V. de Allegon, who visited Florida about the year 1524, and was succeeded by Pamphilo de Narvaez, in 1528 or 1529, who died on the coast, and was succeeded by that celebrated adventurer, Ferdinand de Soto; who traversed both the Floridas and part of our western country, from the year 1539, to 1542, and died at the Forks of the Red River, or, as some writers state, on the Mississippi. The first permanent settlement in East Florida, was attempted by some French protestants, in the year 1562, to secure to themselves a retreat from religious persecution. But, as soon as the King of Spain received an account of the commencement of this infant settlement, he dispatched Don Pedro Matendez de Aviles into East Florida, with a considerable force, to destroy it; which he effected, in a most cruel and barbarous manner, in the year 1565, and established a colony at St. Augustine. For this service, it appears that Matendez obtained a grant for all Florida, which grant included the whole coast on the Gulf of Mexico, and as far north and east as Newfoundland, to which was added a number of privileges, for which he was to perform some signal services; one was, to make a chart of the coast of Florida, for the use of the Spanish navigators who visited those seas; but this service was never performed; nor does it appear that any measures were taken for that purpose, until about 1718, when Don Gonzalez Carenza, the principal pilot of the Spanish fleet, undertook it; but his observations remained in manuscript, and were little known, until published in London, in the year 1740: they are, however, very imperfect. In 1586, St. Augustine, the capital of the province, was taken and pillaged by Sir Francis Drake; and, in 1665, it was again taken and plundered by Capt. Davis, who headed and commanded a company of Buccaneers. In 1702, an expedition was carried against it by Col. Moore, Governor of Carolina; his force consisted of 500 English troops, and 700 Indians, with whom he besieged the city for three months, without success, and then retired. Except those incidents, the history of East Florida, from the settling of the colony, in 1565, is little more than a succession of Governors, until Gen. Oglethorpe took possession of Georgia, which circumstance excited considerable jealousy at the court of Madrid, and a large force was sent against him, which he not only defeated, but, after various encounters, carried his conquests to the gates of St. Augustine, and laid siege to that city in 1740; but, being badly supplied with almost every article necessary to give success to such an undertaking, he was obliged to relinquish his design.

"East Florida is but little better than a wilderness; the soil is not superior to that of West Florida, and none of its navigable waters rising in the United States, it does not appear equally interesting. It is, nevertheless, of immense importance to the United States, being, from its present situation, well calculated to give security to the commerce between the Atlantic and the Western States; and may be considered one of the main keys to the trade of the Gulf of Mexico. On the west side, it affords two remarkably fine harbors; one is known by the name of Hillsborough bay, (Bay Tompa or Spiritu Santo): the latitude is stated to be 27, 36, north, and the longitude 83, west of Greenwich. It is very capacious, and will admit any vessel over

the bar, not drawing more than 24 feet water. The other harbor is called by the Spaniards Bocca Grande; and by the English Charlotte Harbor; stated to be in latitude 26, 43 north, and 82, 30 west longitude. It has fifteen feet water on the bar, and good anchorage within. Exclusive of those harbors, there are several others, well calculated for coasting vessels that draw not more than seven feet of water.—The Florida Keys and Reef, likewise furnish a great number of harbors proper for coasting vessels, and advantageous stations for cruisers; particularly that of the Key Biscanio, situated at the northern entrance of the Reef, and capable of commanding the whole coasting trade which should take that passage. This being the entrance of the Reef, and the most proper place to depart from in sailing northwardly, would be one of the most eligible positions on the whole coast, and perhaps on the continent, for a light-house. But, instead of any advantage being derived, either to the United States, or his Catholic Majesty, from these favorable situations, they serve as dens and hiding places for the privateers and picarons of the Bahama Islands, by which the trade of both nations has suffered immensely in spoiliations; and, extraordinary as it may appear, it is no less true, that nearly the whole coast of East Florida, so far as maritime possession gives a right, is under the dominion of the Bahama Islands; the coast and islands being uninhabited, even by a single solitary settler, from Appalachy almost round to St. Augustine; from which the inhabitants of the Bahama Islands cut and carry off, without interruption, as much of the valuable ship timber as they find necessary or convenient."

The following brief notice of Florida is taken from Rees's Cyclopaedia.

"Florida is bounded on the north by Georgia, on the east by the Atlantic, on the south by the Gulf of Mexico, and on the west by the Mississippi. The country is said to have been discovered by Sebastian Cabot, in the year 1496, 18 years before it was known to the Spaniards; but received its name from John Ponce, who, sailing from Porto Rico in 1513, landed here in April, when the country appeared in full verdure and bloom. Florida has frequently changed its masters; in 1564, the French took possession of some part of it, but they were driven from their settlements in the following year by the Spaniards, who then began to form establishments for themselves. In the year 1763, Florida was ceded to Great Britain in exchange for the Havana, which had been taken from the Spaniards. Whilst the English were in possession of it, they divided it into two governments, viz. East and West Florida, separated by the Appalachicola. During the American war, both the Floridas were reduced by the Spaniards, and guaranteed to the crown of Spain by the definitive treaty of 1763.

Although this country was of little utility to Great Britain, the possession of it would be valuable to the United States, more especially since they have obtained the province of Louisiana. On the part of Spain, the cession of it would be politic, as it might serve to divert the attention of the States from the riches of the west, and as a means of amity. West Florida, in particular, is chiefly useful as presenting avenues of commerce.

East Florida extends much farther south than West Florida; the gulf of Mexico washing the western coast from north latitude 25 to 30 degrees; whereas the most southern part of West Florida is in north latitude 29 deg. 30 min. The form of East Florida is triangular, the base towards the north being 160 miles in breadth, from east to west, near the southern extremity about 50, and about 350 from north to south.—Along the coasts, the bays and small islands are numerous. The soil near the sea-coast is sandy and barren, but further inland it improves. The productions are chiefly rice and indigo. West Florida is about 320 miles from east to west, and from 40 to 80 in width from north to south; on the west it is bounded by the river Mississippi, and on the east by Appalachicola. The country is pleasant, and the soil is exceedingly fertile, so that the inhabitants have sometimes two or three harvests of maize in the same year. Towards the coast it is flat, but rises gradually into hills, which are covered with verdure and large trees, such as white and red oak, crab oak, mulberry, magnolia, pine, hickory, cypress, red and white cedar, &c. Orange and lemon trees grow here without cultivation, and produce better fruit than in Spain and Portugal.—They have vines which yield grapes equal in size and flavor to the best muscadine; and they have abundance of other fruits of excellent flavor. The cabbage tree furnishes a food that is pleasant and wholesome. Cotton is produced in great plenty; as well as flax and hemp.—Among the richer productions of the country, we may reckon cochineal and indigo. The coasts furnish oysters and amber. The rivers abound in fish, but are molested by alligators. In the western parts are numerous herds of cattle, & flocks of sheep; hogs also, whose flesh acquires an excellent flavor from the acorns and chestnuts on which they feed, are numerous. In the forests and deserts are found several species of wild beasts, and also a variety of birds. In summer the air is very hot, but in several places it is pure and wholesome; the winter is commonly temperate, though the cold sometimes destroys the orange trees. The rivers are covered with ice. The principal town in West Florida, is Pensacola, and in East Florida, St. Augustine.

REMARK.—It is one of the most awful points of view in which we can consider God, that, as a righteous governor of the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity to purify the unclean, or to sink him into perdition.—Cæsar.

## INDIAN HISTORY.

From the Philadelphia Register, and National Recorder.

Historical and Literary Transactions, Vol. 1, by the Historical and Literary Committee of the American Philosophical Society—pp. 464—Abm. Small, Philadelphia.

When we reflect, that among the first emigrants to Pennsylvania, there were many well informed men, who had leisure and capacity to write, it has been difficult to account for the want of accurate information concerning the condition, habits, and usages of the aborigines, which the friendly intercourse of those peaceful times, afforded so ample an opportunity to obtain. William Penn, in some of his letters to his friends in England, furnishes an outline of the character of the Indians, and portrays with much feeling and emphasis, the distinguished kindness and fidelity displayed towards him and his associates, by the hospitable and high minded sovereigns of the wilderness. Anthony Benet, whose charities extended towards the natives, in common with all other classes of men who become obnoxious to oppression, collected and published more than 50 years ago, some interesting traits, which shed light upon their character. Proud, in his History of Pennsylvania, has some valuable passages which introduce us to an acquaintance with our red brethren, whilst subsequent writers have occasionally added to the small stock of intelligence, which has accumulated during the progress of more than a century. The most, however, that can be said of the information thus acquired and preserved, is that it was desultory in manner, and barren in point of facts, compared with the variety and extent of the subject. The neglect of a topic so interesting, until this remote period, would seem to afford but little expectation that authentic matter could be obtained for compiling an account of those Indians who dwelt upon the soil of Pennsylvania, at the time when its truly illustrious and benevolent founder declared it to be an asylum for the oppressed, and constituted it the birth place of religious and civil liberty. Unpropitious, however, as the attempt might appear, the Historical Committee have succeeded in the production of a volume, which we do not hesitate to pronounce, to be the most interesting book of its kind which has ever issued from the American press.

The first part of this volume contains an account of the Indian nations who once inhabited Pennsylvania, and is supplied by the venerable John Heckewelder, of Bethlehem, who, during many years of his life, resided among the natives, and who appears to be intimately acquainted with their character and habits. The second part of the work is a correspondence between John Heckewelder, and Peter S. Duponceau, Esq. respecting the languages of the American Indians, with a report from the pen of the latter gentleman, addressed to the Historical Committee on the general character and forms of those languages, exhibiting the most learned elucidation of that subject, which has perhaps ever been submitted to the reading world.

Before we proceed to make a few extracts from the volume before us, we cannot refrain from remarking, that the public is mainly indebted for its existence to the late amiable and excellent Doctor Wistar. At his particular request, his friend Heckewelder was induced to communicate the information which makes up the body of the work, and he was thus instrumental in preserving a mass of knowledge, which in all probability might otherwise have been lost to mankind. It needs not the humble pen which now moves, to add a line of grateful praise upon the urn of the lamented Wistar, in order to render it an object of more affectionate contemplation, though the heart which dictates this tribute to one of his disinterested and useful laborers, feels (and more than it will feel,) that the worth of that uncommon man expands and magnifies before the mind, as time removes us from the sad and solemn hour of his dissolution.

## EDUCATION.

The first step that parents take towards the education of their children, is to prepare them for future happiness, by impressing upon their tender minds, that they are indebted for their existence to a great, good and benevolent Spirit, who not only has given them life, but has ordained them for certain great purposes. That he has given them a fertile extensive country, well stocked with game of every kind for their subsistence, & that by one of his inferior spirits he has also sent down to them from above corn, pumpkins, squashes, beans and other vegetables for their nourishment; all which blessings their ancestors have enjoyed for a great number of ages. That this great Spirit looks down upon the Indians, to see whether they are grateful to him, and make him a due return for the many benefits he has bestowed, and therefore that it is their duty to show their thankfulness by worshipping him, and doing that which is pleasing in his sight.

When this instruction is given in the form of precepts, it must not be supposed that it is done in an authoritative or forbidding tone, but, on the contrary, in the gentlest and most persuasive manner; nor is the parent's authority ever supported by harsh or compulsive means; no whips, no punishments, no threats are even used to enforce commands or compel obedience. The child's pride is the feeling to which an appeal is made, which proves successful in almost every instance. A father needs only to say in the presence of his children: "I want such a thing done; I want one of my children to go upon such an errand; let me see who is the good child that will do it?" This word *good* operates, as it were, by magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepit man or woman passing by, led along by a child, he will draw the attention of his own children to the object, by saying: "What a good child that must be, which pays such attention to the aged! That child, indeed, looks forward to the time when it will likewise be old!" or he will say, "May the great Spirit, who looks upon him, grant this good child a long life!"

This method of conveying instruction is, I believe, common to most Indian nations; it is so, at least, amongst all those that I have become acquainted with, and lays the foundation for that voluntary submission to their chiefs, for which they are so remarkable. Thus has been maintained for ages, without convulsions and without civil discord, this traditional government, of which the world, perhaps, does not offer another example; a government in which there are no positive laws, but only long established habits and customs; no code of jurisprudence, but the experience of former times; no magistrate, but advisers, to whom the people, nevertheless, pay a willing and implicit obedience, in which age confers rank, wisdom gives power, and moral goodness secures a title to universal respect. All this seems to be effected by the simple means of an excellent mode of education, by which a strong attachment to ancient customs, respect for age, and the love of virtue, are indelibly impressed upon the minds of youth, so that these impressions acquire strength as time pursues its course, and as they pass through successive generations.

## REMARKABLE ANECDOTE.

There were in the village of La Chine, two remarkable Indians, the one for his stature, being six feet four inches in height, and the other for his strength and activity. These two meeting together one day in the street (a third being present) the former in a high tone made use of some insulting language to the other, which he could not well put up with; he called him a coward, said he was his inferior in every respect, and so

provoked his anger, that unable any longer to contain himself, the latter instantly replied: "You have grossly insulted me; but I will prevent you from doing the like again!" and at the same moment stabbed him through the body with his knife, so that he dropped down dead by his side. The alarm being immediately spread through the village, a crowd of Indians, assembled, and the murderer having seated himself on the ground by the side of the dead body, coolly awaited his fate, which he could not expect to be any other than immediate death, particularly as the cry of the people was "Kill him! kill him!" But although he placed his body and head in a proper posture to receive the stroke of the tomahawk, no one attempted to lay hands on him; but after removing the dead body from where it lay, they left him alone. Not meeting here with his expected fate, he rose from this place for a more public part of the village, and there lay down on the ground in the hope of being the sooner despatched; but the spectators, after viewing him, all retired again.—Sensible that his life was justly forfeited, and anxious to be relieved from a state of suspense, he took the resolution to go to the mother of the deceased, an aged widow, whom he addressed in these words: "Woman, I have killed thy son; he had insulted me, it is true; but still he was thine, and his life was valuable to thee; I, therefore, now surrender myself up to thy will. Direct as thou wilt have it, and relieve me speedily from misery."

To which the woman answered: "Thou hast, indeed, killed my son who was dear to me, and the only supporter I had in my old age. One life is already lost, and to take thine on that account, cannot be of any service to me, nor better my situation. Thou hast, however, a son, whom if thou wilt give me in place of my son whom thou hast slain, all shall be wiped away." The murderer then replied: "Mother, my son is yet but a child, ten years old, and can be of no service to thee, but rather a trouble and charge; but here am I, truly capable of supporting and maintaining thee; if thou wilt receive me as thy son, nothing shall be wanting on my part to make thee comfortable while thou livest." The woman approving of the proposal, forthwith adopted him as her son, and took the whole family to her house.

## TREATIES.

In early times, when Indian nations, after long and bloody wars, met together for the purpose of adjusting their differences, or concluding a peace with each other, it was their laudable custom, as a token of their sincerity, to remove out of the place where the peace-makers were sitting, all warlike weapons and instruments of destruction, of whatever form or shape. "For," said they, "when we are engaged in a good work, nothing that is bad must be visible. We are met together to forgive and forget, to bury the destructive weapon, and put it quite out of sight; we cast away from us the fatal instrument that has caused so much grief to our wives and children, and has been the source of so many tears. It is our earnest hope and wish that it may never be dug up again." So particular were they on this point, that if a single weapon had been in sight, while a treaty was negotiating, it would have disturbed their minds by recalling the memory of past events, & instead (as they say) of gladdening their hearts, by the prospect of a speedy peace, would on the contrary, have filled them with sorrow.

Nor would they even permit any warlike weapons to remain within the limits of their council fire, when assembled together about the ordinary business of government. It might, they said, have a bad effect, and defeat the object for which they had met. It might be a check on some of the persons assembled, and perhaps, prevent those who had a just complaint or representation to make, from speaking their minds freely. William Penn, said they, when he treated with them, adopted this ancient mode of their ancestors, and conveyed them under a grove of shady trees, where the little birds on their boughs were warbling their sweet notes. In commemoration of these conferences (which are always to Indians a subject of pleasing remembrance) they frequently assembled together in the woods, in some shady spot as nearly as possible similar to those where they used to meet their brother *Miquan*, and there lay all his "words" or speeches, with those of his descendants, on a blanket or clean piece of bark, and with great satisfaction go successively over the whole. This practice (which I have repeatedly witnessed) continued until the year 1780, when the disturbances which then took place put an end to it, probably forever.

These pleasing remembrances, these sacred usages are no more. "When we treat with the white people," do the Indians now say, "we have not the choice of the spot where the messengers are to meet. When we are called upon to conclude a peace, (and what a peace?) the meeting no longer takes place in the shady grove, where the innocent little birds with their cheerful songs, seem as if they wished to soothe and enliven our minds, tune them to amity and concord, and take a part in the good work for which we are met. Neither is it at the sacred council house, that we are invited to assemble. No!—It is at some of those horrid places, surrounded with mounds and ditches, where the most destructive of all weapons, where great guns are gaping at us with their wide mouths, as if ready to devour us; and thus we are prevented from speaking out minds freely, as brothers ought to do!"

## ON CHASTISING CHILDREN.

Above twenty years ago, being in habits of intimacy and connection in civil life with a respectable gentleman, he one day, in conversation on family affairs, related, with tears, a transaction between himself and one of his sons, a fine boy, about ten or eleven years of age. The son was by no means the lowest in the esteem of his father, but had a full share of his affection.

It happened one day, that the boy told an untruth knowingly, which afterwards came to the knowledge of his father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, & there reprimanded him, by setting forth the exceeding heinousness of the sin against God, and the danger thereby of his own soul. He then proceeded to the distressing work of correction; (I have no doubt that every stroke was as afflictive to the parent as to the child;) after which on leaving the room, the father began to fear that he had exceeded a due measure, (which I conceive was an excess of parental affection;) he made as though he was going down the stairs after shutting the door; but pausing a little, he returned bearing the sobbing and sighing of the boy. Afraid to think of retreating, but after descending a step or two, he heard his son speak; on which he softly resumed his former station, and looking through the key-hole of the door, perceived his son on his knees, acknowledging his guilt and shame before God, and praying for forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him; also praying for his brothers and family.

To parents it is unnecessary to dwell on the feelings of an affectionate father under such circumstances, the language of whom corresponds with that of his heavenly Father; "As many as I love I rebuke and chasten;" "Like as a father pitieth his children, so the Lord pitieth them that fear him," Psalm ciii. 13.—*L. Methodist Mag.*

## THE PROFANE SWearer REPROVED.

A lady, on her way from Edinburgh to Glasgow, in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy, till she could no longer keep silence. "Sir," said she, to the officer, "can you talk in the Ga-

lic tongue?" [The language used in the north of Scotland.] To this he replied in the affirmative, seemingly with great pleasure, expecting some conversation with the lady in that dialect. The lady then politely desired him to wish to swear any more, that it might be that language, as the practice of swearing is very offensive to herself & the rest of the company. The officer was quite confounded at this proof, and no more oaths were heard from during the remainder of the journey.—*Ch. Rev.*

## BRADFORD ACADEMY.

THE first summer term at Bradford Academy will commence on Wednesday, 5th of next; at which time, the Female department will be opened for the reception of young ladies, under the care of the same Instructor and Lectresses as last season. BENJ. GREENLEAF, Bradford, March, 18, 1819.

## Preacher's Manual.

CHARLES EWER, Bookseller, No. 51, Cornhill, has in press, and will publish in the course of the present month,

The Young Preacher's Manual, containing Claude's Essay on the composition of a sermon, abridged; Gregory on the composition of a Sermon; Reybaud on the Art of Preaching; Farelton's Dialogues on the consequence of the Pulpit; Brown's Address to students in Divinity; and probably some extracts from other works on the same subjects.

A List of Books, to aid young Preachers in the selection of a Library, will probably be issued. The whole to be revised by EBERNEZER RYER, D. D. Bartlett Professor of Sacred Rhetoric in the Theological Seminary at Andover. The above work will be handsomely printed on fine paper with good type, and will be priced in one volume octavo, of 400 pages. The price to subscribers will be two dollars, boards, and two dollars & 25 cents bound. The price will be enhanced after the work is printed. Those who may be desirous of possessing the work, are respectfully requested to send names to the publisher, without delay.

Just received, and for sale, price 25 cents. Memoirs of Simeon Wilhelm, a native of the Susque country, West Africa, who died at the House of the Church Missionary Society, London, Aug. 20, 1817, aged 17 years. Together some accounts of the Superstitions of the Natives of West Africa.

Published and for sale as above.

Memoirs of the Life and writings of Claudius Buchanan, D. D. price \$1.25. Law's Serious Call to a Devout & Holy Life, \$1.25, with a great variety of new, valuable, interesting Religious Publications.

## Old Colony Collection.

THIS day published and for sale at the Store of JAMES LORING, No. 2, Cornhill, the 12th and 13th numbers of the Old Colony Collection of Anthems, containing Handel's Dettingen Te Deum; The Eliot or Death of &c. This last piece was presented to the Old Colony Society by Mr. Phillips, in a visit to Boston. Previous numbers for sale above.

## FOR SALE BY

## J. BUMSTEAD &amp; SON.

At No. 68, Cornhill. FRINGES—Elegant French silk Ball, Ball, silk and worsted do.; gimp plain worsted and cotton Fringes, of almost any form and colour.

BED-TICKS—Fine English Linen and fine American Cotton. FEATHERS—Live Geese, Russian and DOWN—Fine white, do. grey. SUNDRIES—Down Beds, Feather Mattresses, Pew Cushions, green and red Moreens, Bindings, Corsets, Tasseles, &c. &c.

Scotch Lavers, for \$8. 9d. a pair. JAMES BREWER, No. 64, Market-street, recently received a quantity more of cheap LAWS, which are going rapidly. Also, a lot of elegant Furniture, which are offered uncommonly cheap.

## NOTICE.

B. SHEPARD & SON, have taken into partnership Mr. THOMAS S. NELSON. Their business will in future be conducted under the firm of SHEPARD & NELSON. Wrentham, Jan. 19, 1819.

## Cord Wood, &amp;c.

A QUANTITY of Canal and Eastern Cord Wood, of various sizes, for sale by the yard and others by retail or otherwise, to make and repairs rendered necessary by the tide, by EBERNEZER SMITH, Mill Pond. Who has for sale, clear Joist, 3 inch deck Plank, deep flooring Joist, Nest Cakes, Barrels, Rum Hds. W. O. Headings, and assortment of seasoned Lumber.

To Let—A Tenement and Shop. Situated in the City.

## Elegant and Low-priced Furniture.

Cheaper than ever.

## SAMUEL BEAL.

HAS on hand, and offers for sale, an extensive assortment of FURNITURE, as can be found in this State, and to say the least as cheap as at any place in Boston. viz. 3 elegant Couches, covered with green Morocco; 10 Sofas, do. do. do. 2 Sofas and Sofa Bedssteads; Easy Chairs; 3 Sofas; 38 Bureaus; 24 pair Card Tables; 148 Mahogany, field, low post, do. and Lot Bedssteads; 130 Mahogany and wood Dining and Pembroke Tables; 45 Stands; 23 Work Tables, with and without Secretaries, with or without glass doors; Cabinets, and Toilet Tables; Looking Glass Fire Sets; Portable Desks; 1000 from 50 cents to \$3 each.

Constantly on hand, a great variety of Beds, from \$15 to \$40 each. 2300 w. Sea-fowl, common Geese and Russia Fowls. P. S. The principle part of the above has been purchased within 90 days, at the terms for cash, and from some of the first hands for workmanship.

Town and country customers are respectfully invited to call and examine for themselves; they may depend that every article mentioned above can and shall be sold cheap.

N. B. Cabinet Makers are informed, that ready market for their Furniture and cash delivery. copw.

## Williams' ANATOMICAL MUSEUM.

Now enriched with his beautiful Female dissection, so highly commended by Professors, which has recently been exhibited in New York and Philadelphia, and which is the admiration of every spectator.—The Museum now contains 22 preparations, representing numerous dissections of the human frame, which is computed to be the most extensive collection in the United States.

Hours of attendance, for Gentlemen, A. M. till 5 P. M. every day in the week (Sunday excepted), which is reserved exclusively for the Ladies, who will be attended by WILLIAMS. The above preparations were solely by Mr. W.

Tickets of admission, at 75 cts. each, had at the Museum, and at the Shakespeare circulating Library, No. 26, School-street.